The Millennium.

MILLENNIUM AND CHURCH UNITY,

AND AN

EXPOSURE OF ANTICHRIST:

IT BEING A SCRIPTURAL TREATISE ON THE SAVING DOCTRINE OF OUR LORD AND SAVIOUR JESUS CHRIST.

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MILLENNIUM.

ADMONITION.

The uncertainty of this life, and the importance of being ready to meet our Lord when He shall come to reward every one according as his works shall be, has moved me to reflect upon the Word of God, especially the teachings of our Lord Jesus Christ His Son, who left the glory of His Heavenly Father, and came upon this earth to redeem fallen man from that curse under which he was brought by the transgression of our first parents, and also to reveal and make known unto man the whole counsel of God, which mission He fulfilled to the honor and glory of His Heavenly Father. He through His life, death and resurrection established His Kingdom in this world in the hearts of His children, which He calls the Kingdom of Heaven. He died for the sins of the whole world, and rose from the dead for the justifi-

cation of all who believe in Him and obey His word, which He has left as a guide to lead man unto Him who alone is the way, the truth, and the life, and declares that no man can come unto the Father but by Him. He also teacheth very plainly that He will judge no man, but saith (John xii. 48), "He that rejecteth me and receiveth not my word, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." Thus we are plainly taught by the Lord Himself, by what law or rule we shall be judged in the last day.

This plain truth is almost universally admitted by all who profess to believe in Christ. But is it not surprising that this plain word of truth, which was spoken unto man by Christ Himself, is so differently understood, even by those who profess His religion, and claim to be His followers, His Bride, or His Church? This fact is known to every intelligent mind.

Is it not a matter of great importance to know and understand that Word which shall judge us in the last day? It is certainly not the will of God that we should remain ignorant of the true meaning of His

word, for it is His will that all men should come to the knowledge of His truth and live. All who come unto Christ with a penitent heart and a contrite spirit will learn of Him to know the truth, and the truth shall make them free (John viii. 32); but all who are not willing to receive Christ and obey Him, remain ignorant of His truth, and the true meaning of His word, and must therefore remain under condemnation or death; for it is evident from the word of God, that we can only come to the knowledge of His truth by repentance and true conversion, by which we come to Christ and learn of Him:—then we are of that number who are all taught of the Lord, from the least to the greatest; then we can fully understand the meaning of His word which shall judge us in the last day; for we are now translated from the kingdom of darkness into the kingdom of light, united in spirit, of the same mind and of the same judgment in spiritual things. But all others, who do not come unto Christ through true repentance, abide in sin, and consequently remain dead to the spirit of Christ, and in this dark, dead condition they cannot see the Kingdom of God, nor receive the things of

the Spirit, because they are foolishness to the natural mind, as the Apostle saith (1 Cor. ii. 14).

Hence the many different views taken from the word of God by the many who profess to be His disciples, but are not. One claims that the word of God allows him liberties, which another one disclaims and says they are in direct opposition to that word. One claims liberty from that word to conform to the world in its extravagance, follies and fashions, to defend life and property by the law, and even to take the sword and fight for his country in time of need; the other may admit that the word gives us liberty to go to law, and also to defend ourselves when personally assaulted, but to go to war and kill our fellow-man is a violation of the same; a third will argue that both the above are wrong, that the word of God forbids all violence, and requires the Christian to suffer wrong, and not to resist evil in any way. One sect, or church as they are called, claim to have the only true form of worship which the word of God demands of His children, the scriptural mode of baptism and of observing the Lord's Supper, etc. Another body of professors, who also

claim to be a church of Christ, have quite a different mode of baptism, as also a different order of breaking the bread, and pretend that they are also quite sure that their worship agrees and is in harmony with the word of God. A third differ from both the above in their form of worship, and yet use the same word to prove that they are right.

And thus it is with the many different sects, or bodies of professors, who claim to be a church, all differing in some points, yet all claiming to preach and worship in that order which the word of God teacheth. One holds that the word of God is quite plain in regard to Christ's second coming; that He will then, according to His word, raise all the dead, both saints and sinners, and will separate them as a shepherd divideth the sheep from the goats. Another is as positive that the word of God is quite plain, that Christ in His second coming will be seated upon the throne of David, according to the predictions of the prophet Isaiah, when the Millennium will be ushered in—that is, the reign of Christ with His saints upon this earth for a thousand years, when the devil shall be bound until the thousand years are finished.

When we behold the great confusion in the world among the professors of the religion of Christ, their diverse views and ideas taken from His unchangeable word, we cannot help but conclude there must be a serious error among them; for such a state of confusion does not at all harmonize, either with His word, His nature, or His walk among the children of men. For He is love, His word is truth, and can neither be changed nor divided. He is termed the Prince of Peace; His Kingdom is composed of such souls as are called to peace; His word, walk and conversation while upon earth was characterized by love and peace; His word, His will, and His prayer to His Heavenly Father was, that His followers should be one, as He and the Father are one, that the world may believe that his Father had sent Him. But where is this oneness? Where do we find this unity among those who call Him Lord, Lord, or profess to be His children? Where do we see that love, peace, and harmony among them, which is between the Father and the Son? Do we not behold the very reverse among those who call themselves after His name, but are not His children?

The reason of this great confusion among the professors of the religion of Christ is, because they have not come to Christ, they are not converted, and consequently they are not taught by Christ; for if they had learned of Christ faith, hope, charity, self-denial, humility, and lowliness of heart, then they would be one in spirit, for they would all be taught the same thing, and they would all be of the same mind and of the same judgment; they would harmonize—in short, they would be a unit, or one in Christ; but lacking this vital principle, it is impossible for them to be united, for they have not come unto Him, and are therefore none of His. No matter whether they belong to a church or not, they are all alike; they belong to the world, or to that number of whom Christ saith, "I know you not whence ye are."

Considering this matter seriously, proving ourselves by the word of God and finding that we are one of this number, should truly alarm us, and move us to seek the Lord while He may be found, and call upon Him while He is near. Christ saith, "Strait is the gate and narrow is the way that leadeth unto life, and few there be that find it; because

wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat."

It is truly lamentable that so many shall fail to enter in at the strait gate, for this strait gate is the entrance into the Kingdom of Heaven, and if we fail to enter into the Kingdom in this life, then we will surely fail to enter into Heaven when we are raised from the dead on the last day. Therefore it is of such great importance to consider this weighty matter well, while we have time and opportunity. This concerns every one, for we are all alike accountable beings, and the word of God is truth, and unchangeable. It is written (Gal. vi., 7, 8): "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." Everlasting life we all would desire to reap, but this we cannot reap unless we sow to the Spirit; and we cannot sow to the Spirit unless we are willing to forsake the world, repent of our sins, deny ourselves, and come unto Christ. Then He will wash us of our sins, and will impart His Spirit unto

us; then and then only can we sow to the Spirit, for as long as we are destitute of it we are sowing to the flesh, no matter how moral a life we may live. We are by nature all carnal and fleshly-minded, and cannot do otherwise but sow to the flesh.

I might enlarge very much on this subject, but my chief object in referring, on a former page, to the different views or meanings which different professors take from the word of God, was to point out by Scripture proof the error of one especial view, which has perplexed and is at this time perplexing the minds of many honest souls—namely, the subject of the Millennium, or reign of Christ with His saints upon earth for a thousand years. In regard to this Millennium there is, however, a marked difference between the views of different men who believe in such a reign. I received a letter from one of them, who gives his views by saying, "I believe that the marriage of the Lamb will take place at the time of Christ's second coming, when the saints who are sleeping in their graves shall rise, and those of His saints who are then in life shall meet him in the air, and will join with Him in that millennial reign of a

thousand years, at the end of which the last judgment will take place, when the wicked dead shall rise and receive their reward."

At a certain time I heard a strong advocate of this doctrine, a leader or teacher of a class of such believers, give his views, in substance, about as follows: He said, When Christ makes His appearance the second time in this world, He will not come as a servant, as He came the first time, but in power as a King, and will seat Himself upon the throne of David, and will gather together His elect from the four quarters of the earth unto Him, and will give to each one a sword, and will send them out to war with the nations of the earth to bring them under His dominion; and all who are not willing to obey their call, and come to Christ their King, they will destroy with the sword; and after this war is ended, they who remain will all bow themselves under the sceptre of Christ, and will reign with Him a thousand years upon this earth, and after the thousand years are expired He will deliver up His Kingdom to the Father.

Again, I heard an advocate of this same doctrine express himself as follows: That he believes this mil-

lennial reign of Christ with His saints upon earth a thousand years will afford a time and opportunity to every sinner, both the living and the dead, to repent and be saved; for Christ came to save all, but we behold that many are not saved from their sins in this life, therefore we believe in the time of the Millennium all will be saved.

No doubt others who believe such a Millennium will come, have views differing widely from those given above, all claiming to prove their views to be correct or true, from or by the unchangeable word of God. From the foregoing, we can again see the confusion existing in the world among the professors of the religion of Christ, which proves beyond a doubt that a great majority of them must be in error; for even two different views of the same thing cannot both be proven true by the word of God, much less the many which are held by the different professors in our time—for the word of God cannot be divided, and those who are born of Him are united in spirit. Peter saith (1 Pet. i. 23), "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." By this

birth they become a unit, for they are brought into fellowship with Christ, and with one another. They are taught of Christ to love one another; they receive the mind of Christ, and are therefore of the same mind and of the same judgment. All speak the same thing spiritually, and it is impossible for them to have or take different views from the word of God. They all agree, for they are all taught by the same teacher, namely Christ. By Him they are taught to walk by the same rule, and to mind the same thing; hence they cannot differ in regard to the word of God. Those who believe in this Millennium are waiting for it to come. The Jews did not receive Christ, neither did they believe in Him when He was here in this world; yet they were looking and waiting for Him to come, and are still waiting for Him to come the first time. He was here, but they did not believe He was Christ; because His Kingdom did not suit them, therefore they rejected Him and His Kingdom, and are to this day still waiting for Him to come and establish His Kingdom here on the earth. Now all the regenerated children of God know well that they will be sadly disappointed, for

Christ has already come, and has established His Kingdom upon earth in the hearts of His children. And just so will those be disappointed who are waiting for the Millennium to come; for that which is called Millennium has come already, but they do not believe it, and are therefore like the Jews, waiting for it. The Millennium has come and is here now, but it does not suit them; for this reason they do as the Jews did—reject it, and are waiting for another.

The marriage of the Lamb, of which we read in Revelations, and that which is called Millennium, signify the one and the same thing which took place on the day of Pentecost, at the time, of which the Lord spake by the prophet Joel, saying, "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants; and on my hand-maidens, I will pour out in those days of my Spirit: and they shall prophesy." The day of marriage is a day of rejoicing; and this coming of the Millennium, or marriage of the Lamb, was a day of rejoicing indeed,

not only to the believers who were in this life, but also to those who had fallen asleep in death; for Peter saith (1 Pet. iv. 6), "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit."

This was the time or day of rejoicing for which the holy men of old were waiting, namely, for the day when their Bridegroom would come, and they as His Bride should be united in marriage with Him. Paul saith (Rom. vii. 4), "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to Him who is raised from the dead, that ye should bring forth fruit unto God." This was the time to which Christ had reference (Matt. xiii. 17), saying, "For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them." Not only those who lived on the earth, and those who had died in the faith, were rejoicing when the time of their redemption came, but even the angels in

Heaven were rejoicing with them; for Luke saith of the angel who came unto the shepherds, he said unto them (Luke ii., 10), "Fear not, for behold I bring you good tidings of great joy which shall be to all people; for unto you is born this day in the city of David a Saviour, which is Christ the Lord." And again (13th and 14th verses), "And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." This was the promised woman's seed who should bruise the serpent's head, the second Adam, the True Vine, the Spiritual Bridegroom, who came into the world to suffer and die for His Bride or Church, to wash and purify her in His blood, and thus to fit or qualify her in spirit, as a chaste virgin, to become flesh of His flesh, and bone of His bones. After He had accomplished this great work of redemption, she was joined with Him in marriage, and became His wife; she was then, as said, flesh of His flesh, and bone of His bones in spirit. On the day of Pentecost, the marriage of Christ the Bridegroom with His Church the Bride, took place; this was the beginning of that

reign which is called Millennium, for the coming of which men are still looking. This was the time that the Kingdom of Heaven was fully revealed in the hearts of His children, and since that time His children have been reigning with Him upon earth, and will reign until the time of His second coming in the clouds of Heaven with power and great glory (Matt. xxiv. 30), at which time He will judge the quick and the dead (2 Tim. iv. 1). The time intervening between the above two periods is prefigured by a thousand years in Revelation (Rev. xx. 3). Peter saith (2 Pet. iii. 8), "That one day is with the Lord as a thousand years, and a thousand years as one day."

Thus the Millennium, the marriage of the Lamb, and the manifestation of the Kingdom of Heaven, have all a similar signification. Christ is called the Bridegroom in Scripture, His Church the Bride, His spouse, or His wife. We read (Rev. xix. 7, 8), "Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come, and His wife hath made herself ready, and to her was granted that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints."

Christ called His Apostles children of the bride-chamber (Matt. ix. 15). Spouse, Bride or wife, all signify the same thing in Scripture language; Christ always took natural things with which men were acquainted, to illustrate spiritual things with which they were unacquainted, to give them an idea and a better conception of them.

Naturally when a man intends to take a wife unto himself, he makes his feelings and intentions known to the one he loves; if her feelings agree with his, and she consents to his request, then he makes a promise unto her to marry her and become her husband, and she his wife at some future day: but this promise does not make her his wife, as long as she is not joined with him in marriage. But after she is united with him in marriage, then she is his wife; yet he may, after she has become his wife, still leave her in her father's house until a certain appointed time, when he will take her home unto himself, that she may live with him and be where he is; but it would not matter how long she would remain in her father's house, she would still be his spouse, bride or wife, because they were joined in marriage.

Thus it is in a spiritual sense with Christ and His Church—He as the Bridegroom, and His Church as the Bride. In the beginning, after man had fallen under the power of the devil, God gave the promise of a Redeemer, at which time Christ, because He loved us, gave Himself for us, or unto us, by a promise that He would at some future day redeem us, and make us free from the bondage of sin, and take us unto Himself as His Bride. This was a sure word of promise that we should be redeemed at some future time, and be united with Him in Spirit, or, we might say, united with Him in marriage; but this promise, which was just as sure as if it had been fulfilled already, did still not make us the Lamb's wife, just as little as a woman can become a man's wife by a promise before she is joined with him in marriage, even if she has a promise that he will when the appointed time comes marry her.

So it was between Christ and His Church or children: He had made the promise to redeem her and be joined with her in marriage at His own appointed time, which time was not revealed unto her; but when the time was fulfilled, He came according to

promise and made her free, put on her a wedding garment, which is His Spirit, or that righteousness which is of faith (Rom. x. 6), and was joined with her in marriage in Spirit. But He did not take His Bride, or Church, home with Him; He left her for the time being, as it were, in her Father's house, that is in this world, but gave her a promise that He would come in His own appointed time, and take her home unto Himself, that she may be where He is, and enjoy Him in His glory for ever and ever. But He in His wisdom, no doubt for a wise purpose, did not reveal the time of His coming to any one. Christ saith (Matt. xxiv. 36), "But of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only."

This great work of our salvation was accomplished by Christ Himself over eighteen hundred years ago, when He came upon this earth to redeem poor fallen man from that curse under which all were brought through the transgression of our first parents. Through His suffering, death, and triumphant resurrection, He "destroyed him that had the power of death, that is the devil, and delivered them who

through fear of death were all their lifetime subject to bondage" (Rom. ii. 14, 15). After He had abolished death, and had brought life and immortality to light through the gospel (2 Tim. i. 10), He took Himself a Bride, namely His Church, which He had however chosen from the foundation of the world; but now He had washed her in His blood, had sanctified her, and had been joined with her in marriage. Paul saith (Eph. v. 25, 26, 27), "That Christ also loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Christ is the Lamb of God, which taketh away the sin of the world (John i. 29).

The Church, or Bride of Christ, includes both those who had died in faith, and the living saints; indeed, it includes the angels in Heaven also; for Christ has only one Church or Bride, even as Adam had only one Eve, Abraham only one Sarah, and Isaac, who is also a figure of Christ, had only one Rebecca. So has Christ only one Church, and His

Church or children are separated from the world, and from all worship which is not in harmony with His gospel. Christ had promised, as already said, that He would take His Bride home unto Himself, in His own appointed time, which time will be His second coming, when the resurrection of the dead shall take place, when He will make the final separation, "as a shepherd divideth the sheep from the goats," and will "say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 32, 34). This is His Beloved, His Bride or Church, which He now takes home unto Himself. Paul to his Roman brethren saith, as already quoted, "that ye should be married to another, even to Him who is raised from the dead, that ye should bring forth fruit unto God." The Church or Bride of Christ could not bring forth fruit unto God, before she was married unto Christ. This marriage is plainly set forth in Rev. xix., already quoted, where it is said, "Let us be glad and rejoice, and give honor to Him, for the marriage of the Lamb is come, and His wife hath made herself ready." This

evidently refers to the time when Christ came, suffered and died for the sins of the world, and as above said, was then united with His Church in marriage.

It is said, His wife hath made herself ready. It is naturally so, when a woman intends to be joined to a man in marriage she makes herself ready before she appears in public for that purpose. Even so had the Bride of Christ made herself ready to be joined to Her Bridegroom in marriage. The believers under the law, and before the law was given, had made themselves ready by obeying the Spirit and word of God, firmly believing His promises, and thus died in faith, ready to receive Christ the Bridegroom when He would come. Those in life at His coming, death, and resurrection, were made ready through repentance and faith in God, and were now ready to receive Christ the Bridegroom and be joined with Him in marriage spiritually, which took place on the day of Pentecost. So must every individual soul be made ready, through true repentance and conversion, to be willing to deny themselves, take up their cross and follow Christ. All

who come unto Him in such a state of feeling He will receive as His Bride, or members of His body, which is His Church, flesh of His flesh, and bone of His bones (Eph. v. 30). After they are thus united with Christ in marriage, they can then bring forth fruit unto God, as the branches of a fruitful vine, and no sooner.

It is also written (Rev. xix. 8), that it was granted unto the Lamb's wife, "That she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints," which is also that wedding garment with which every saint must be adorned, of which Christ spake in a parable of the marriage which a king made for his son (Matt. xxii. 11). The same thing is represented by the oil which the wise virgins had in their vessels, of which Christ makes mention in the parable of the ten virgins (Matt. xxv. 1). The foolish virgins had no oil, their lamps had gone out, and when the Bridegroom came they were not ready, and could therefore not go in with Him to the marriage; and so will it be with all those who are not made ready by regeneration, in this day of grace, for when Christ the Bridegroom

comes they are not ready, they cannot go in with Him, and the door will be shut. But the wise had the oil and were ready; they went in with Him to the marriage, and the door was shut. With this wedding garment both they who had died in the faith, and the living saints, were adorned on the day of their marriage to the Lamb; for it is written (Rev. vi. 9), "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held; and they cried with a loud voice, How long, O Lord, holy and true, dost thou not judge, and avenge our blood on them that dwell upon the earth? And white robes were given unto every one of them." The white robes were their wedding garments, which their Bridegroom gave unto them; the fine linen, clean and white, which is the righteousness of saints, that they were now clothed with, is the righteousness of Christ their Bridegroom, for this was the day of their marriage to the Lamb. It was further said unto them, "That they should rest yet for a little season, until their fellow-servants that should be killed as they were should be fulfilled."

This was no doubt the time when the Gospel was preached to them that were dead, as Peter testifies (1 Pet. iv. 6). It is evident that Christ received these as His Bride, for they were adorned with a wedding garment; "white robes were given unto every one of them." They were married to another, even to Him who is raised from the dead (Rom. viii. 4); yet their Bridegroom did not take them unto Himself at that time, but told them, "that they should rest yet for a little season." This little season I conceive to embrace the time intervening between the death of Christ and His second coming, at which time all the dead shall rise, both saints and sinners. Then He will make the final separation between the just and unjust, and He as the Bridegroom will then take His Bride, which is composed of all true believers from the beginning of time to the end of the world, home unto Himself, that she may be where He is, and enjoy His glory with Him for ever and ever. For it is written: (1 Thess. iv. 16, 17), "The Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in

Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." At the time when the Lord takes home His Spouse or Bride unto Himself, into Her new home in Heaven, then has that come to pass of which the Apostle Peter writes (2 Pet. iii. 10, 13), how the day of the Lord will come, that both Heaven and earth shall be dissolved; and further saith: "Nevertheless we according to His promise look for new heavens and a new earth, wherein dwelleth righteousness. Mark, he saith, "we *look for*"—a thing we have, we are not looking for. It is therefore evident that Peter was looking for something of which he was not in possession at that time; but he had a promise of it, and was waiting or looking for it. The new heavens and a new earth, which Peter saith we look for, I understand to be that change which the children of God, the Church, or Bride of Christ, will experience when He as her Bridegroom will come, as above said, and will take her with Him into her new home in Heaven; then she has received that which she was

looking for, that place of rest, glory, and happiness, where she can enjoy her Bridegroom for ever.

Naturally when a woman is married, as long as her Bridegroom has not taken her home to himself, she is looking or waiting for that time to come; but after he takes her home to himself, then she can enjoy that which she was looking for. So it is with the Church or Bride of Christ; she is joined with Him in marriage according to the Spirit, but her Bridegroom has not taken her home yet; she is still looking for the time to come when He will take her home.

Peter saith, "New heavens and a new earth." This earthly body in which we dwell is earth, taken from the earth, and will retnrn unto the same again; but we look or hope to receive according to promise a new body when we are raised from the dead, which will be incorruptible; then is this earth, or earthly body, changed into a new earth or new body, as Paul plainly testifies (1 Cor. xv., from the 35th verse to the end of the chapter). It is also said new heavens. The Church, or all those souls of which the Church is composed, that are truly converted to God, have entered in at the strait gate,

have become subjects of the Kingdom of Heaven, which Christ has established here upon earth in the hearts of His children. They have received Christ; they are made glad, for the marriage of the Lamb has come, and they themselves are chosen as His Bride. They can now joy and rejoice in the Lord, for they love their Bridegroom with all their heart and soul. They have entered into a heaven here upon earth. The love of God is shed abroad in their hearts by the Holy Ghost which is given unto them (Rom. v. 5). They are now in a heaven, which Christ calls the Kingdom of Heaven; they have heavenly feelings, heavenly thoughts, and heavenly enjoyments, for their Bridegroom will not leave them comfortless. He cares and provides for them; He imparts His Spirit unto them, to enable them to overcome the world, the devil, and their own sinful flesh; He loves them, and will never forsake them, but has still not taken them home yet into the new heavens. Although they are His Bride, and married to Him, and are in a heaven, or Heavenly Kingdom here, yet are they looking forward to the time when their Bridegroom will come to take

them unto Himself, into the new Heaven or heavens wherein dwelleth righteousness, into that eternal rest where they can enjoy Christ their Bridegroom for ever.

I have already said that the Millennium, for which men are waiting or looking forward to come, has come already; it had its beginning on the day of Pentecost, at which time the marriage of the Lamb took place with His Church upon earth, of which I will say more hereafter.

I make mention of a man in the foregoing part of my writing, who wrote to me, giving his views of the Millennium, in which letter he says: "How could the Millennium possibly have commenced with Christ's first advent into the world, over eighteen hundred years ago, and so the foolish virgins as well as the wise, must have ever since enjoyed together the marriage supper of the Lamb?" In reply to this I said that I could not conceive how he understood this parable of the Saviour; for the foolish virgins never did, and never will enjoy the marriage supper of the Lamb. It is said, "While the Bridegroom tarried, they all slumbered and slept"—that is, they all died; in this sleep they

could enjoy no marriage supper. When the Bridegroom came they all arose, but the foolish were not ready; their lamps were gone out, and they could therefore not go in with Him, and the door was shut. Afterwards the foolish virgins came, "saying, Lord, Lord, open to us; but He answered and said, Verily I say unto you, I know yon not." The wise virgins do enjoy Christ here in this life, for they enjoy the marriage supper of the Lamb from the time of their conversion, but will enjoy Him more fully hereafter. The foolish never enjoy Christ in this life, neither will they enjoy Him hereafter; they are none of His, for He saith "I know you not." They have a form of godliness, but deny the power thereof (2 Tim. iii. 5). Their outward appearance may resemble a virgin; their walk and conversation may be blameless as far as man can see; they may be in company with and make the same profession as the wise, like Judas did with the other Apostles—he was with them, but he was foolish, and so are these; even if they are in company with the wise for a season, they are still foolish, because their hearts are not changed; they have the lamps, but the oil is

lacking, which is the love of God in their hearts, and they can therefore neither love nor serve God. Christ saith (Matt. vii. 21), "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven."

Christ in the above parable of the ten virgins saith, "While the Bridegroom tarried, they all slumbered and slept" (Matt. xxv. 5). No doubt Christ had reference to their sleep in death: they all died, both the wise and the foolish, and they are sleeping in the sleep of death yet, for the Bridegroom has not yet come, and they shall remain in the sleep of death until midnight, when the Bridegroom will come; then shall they be awakened from their sleep, and arise. That will be the time of resurrection of the dead. Midnight is the end of one day, and the beginning of another. It was said, "At midnight there was a cry made, Behold, the Bridegroom cometh." This will be at the end of this day of grace, which is represented by midnight, when Christ the Bridegroom will come, and will awaken all that are asleep in death. They all hear His voice,

and shall come forth, both the wise and the foolish, and receive their reward (John v. 28). Then will the foolish virgins, as well as all others who were not willing to receive and obey Christ in the day of grace, see and feel what they neglected in that accepted time, which is now past, and for ever too late to repent. They will then find themselves among that number unto whom Christ will say: "I tell you, I know you not whence ye are: depart from me, all ye workers of iniquity." (Luke xiii. 27).

I will now endeavor to produce evidence from the word of God, that such a Millennium as men are looking for, that Christ shall come upon this earth and reign here with His elect a thousand years, is a delusion and has no scriptural ground. I have said before that the Millennium (if we may call it so) which has the word of God for its support, dates from the day of Pentecost, when the Apostles first preached the Gospel of Christ at Jerusalem; and that it will end here in this world, at the end of time, when Christ will come again to judge the quick and the dead, is clear from the scriptures. I have examined the Bible closely, especially the New

Testament, in regard to this subject, but have failed to find any scripture proof that Christ would come and reign on this earth with His elect a thousand years, but I found the contrary. Christ freqnently spake of His second coming, of the day of judgment, of the end of the world, and of the resurrection of the dead but not a single instance have I found where He intimates anything at all of such a reign here on earth for a thousand years, which is now known by the name of Millennium, neither have I found anything, that His saints shall rise from the dead, and a thousand years after the wicked dead should rise; but I have found the very reverse.

Christ saith (John v. 28, 29): "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." From this it appears clear that all will rise at the same time, both the good and the evil, both saints and sinners. Again Christ saith (Matt. xxv. 31, 32, 33), "When the

Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats, and He shall set the sheep on His right hand, but the goats on the left." "Then shall the King say unto them on His right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Further on He saith, "Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Christ, in both the foregoing quotations, makes it as plain as language can make it, that all the dead, both saints and sinners, shall rise and appear before Him at the same time, and shall at that time be rewarded, every one according as his works shall be. In the writings of the Apostles I find nothing but what is in agreement with what Christ said on this subject. This clearly proves, that no such Millennium of a thousand years could be, between the resurrection of the saints and that of the sinners, when

they all rise at the same time, as Christ saith they shall. Paul saith (1 Cor. xv. 52, 53) that the living shall at the same time, when the dead are raised, be changed in the twinkling of an eye, "when this corruptible must put on incorruption, and this mortal must put on immortality."

After having such plain testimony from Christ and His Apostles, of His second coming, and the end of this world, it appears to me it should be clear to every one, that such a Millennium cannot come. In Revelation (Rev. xx. 6) we do read, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years." If we understand this reign of a thousand years to be the so-called Millennium, this would conflict with the plain truth spoken by Christ, and Scripture must harmonize; if we cannot make it harmonize, then we must conclnde we do not understand it. I am well aware that men understand Scripture very differently, and consequently they form their ideas accordingly. And why is it so? Simply, because man is natural and

can therefore not know or understand the Spirit. Paul saith (1 Cor. ii. 14), "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them." If the natural man cannot know the things of the Spirit, then it is no great wonder if carnal men differ in regard to Scripture, which is spiritual, while they are carnal or natural.

The above quotation from Revelation, of a reign with Christ a thousand years, is figurative language, as well as a great part of the rest which is written in this book. I believe that many of the prophecies of this book were fulfilled before these things were revealed to John; they were no doubt revealed to him for a wise purpose, to confirm more fully the truth of that which Christ had accomplished through His suffering and death. Some of them may have since been fulfilled, and others may yet be fulfilled, before and at His second coming.

In the beginning of this chapter (Rev. xx.), John saith: "And I saw an angel come down from Heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the

dragon, that old serpent, which is the devil and Satan, and bound him a thousand years." These thousand years, I understand to embrace the full time or day of grace, from the death and resurrection of Christ unto His second coming in the clouds of Heaven to judge the quick and the dead, which time is prefigured by a thousand years. This angel who came down from Heaven with a great chain in His hand, was Christ Himself. He, through His suffering, death, and resurrection, bound Satan, and took his power from him. Paul saith (Heb. ii. 14), "For as much then as the children are partakers of flesh and blood, He also Himself likewise took part of the same, that through death He might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." And again He saith (Col. ii. 15): "And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it." Again (Eph. iv. 8): "He led captivity captive, and gave gifts unto men." In (Rev. xx. 3) John saith: "And cast him (that is the devil) into the bottomless pit,

and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he should be loosed a little season." The thousand years are as said before, the full time or day of grace. Peter saith (2 Pet. iii. 8) "That one day is with the Lord as a thousand years, and a thousand years as one day." Now Christ having fulfilled the law of God and suffered death for the sins of the human family, by triumphing in His resurrection He bound Satan, has shut him up, and set a seal upon him, that he should deceive the nations no more. At the same time Christ opened the prison doors and set the captives free, He took the armor from the strong man armed in which he trusted, and divided the spoils (Luke xi. 22).

It is true that many people, and many of them who profess the religion of Christ, do not believe that this time has come yet; for, say they, the devil is loose as he ever was; he has from the beginning, and is now at this time, deceiving multitudes of people; and how then is he bound? This view is taken by many who are waiting for the Millennium

to come, at which time they believe Christ will bind him, and shut him up, that he will have no more power to deceive the nations, till the thousand years shall be fulfilled.

To the natural mind it does appear as if Satan was loose, and had all power to deceive; for the world is full of wickedness, and so many seem to be so willing to obey this evil spirit, which makes it appear as though he had power to deceive them, which is however not so. Christ by His work of redemption did bind Satan, and shut him up, that he should no more deceive the nations; He took that power from him, which he before had over the human family. He opened the way to Heaven for all men. He died for all, and all who will can come unto Him, "who is the way, the truth and the life; no man cometh unto the Father but by Him" (John xiv. 6); and every one that is willing can come unto Him, for there is no power that can keep us from Christ; the devil can neither hinder nor deceive us, unless we reject this great salvation, and voluntary give ourselves up into his hands. If Christ had not come, then he would still have all men under his power;

but not so now, for Christ took that power from him, and declared the captives which he had held under his power free. Christ proclaimed to the world that the devil is a thief, a robber, and a liar, and the father of it. He exposed him before the world, and warned all men to beware of him. He told them in plain language that they are all serving him by nature, and their wages would be eternal death if they did not repent and believe in Him, be born again, and become His children; which every one can do if he is only willing to renounce the devil, for he has no power to hold him in his service.

Now, after knowing that we are our own free agents, that we can make our own choice, that the devil has no power over us, and having been warned by Him who cannot lie that we should beware of him, resist and flee from him, is it possible that the devil can deceive us after we have been told, and warned to beware of him by the Lord Himself? For if we continue to serve him after we know that he has no power to hold us in his service, then we cannot say in truth the devil is deceiving us, but we are deceiving ourselves.

Thus it is with mankind—they are deceiving themselves; the devil has no power to hold them, unless they are willing to give themselves up under his power, because Christ has opened a way for all men to become free; but those who are not willing to take that way, but make choice to live in sin, they remain in bondage—not because there is no way for them to become free, but because they are not willing to take the way Christ has opened for them.

When slavery yet existed in the South, the slaves were held in bondage by their masters, through that power which they had over them by law; the law in those States gave them that power; but when that power was taken from them by the government, and all the slaves declared free, then their masters had lost that power which they formerly had over them, and could no longer hold them in bondage. Yet if some of them would have made choice to remain slaves with their master, they would have still been in bondage; but any time they would have felt to leave their master, they could have done so, because he had no power to hold them.

Just so it is with the spiritual bondage, under

which the whole human family was brought by the transgression by our first parents. They obeyed the suggestion of the devil, contrary to the word of God, and by yielding themselves in obedience to him they became his servants; he obtained power over them, and held them by this power under the law, until Christ the promised woman's seed came, fulfilled the law of God for man, died for his sins, and through His death bruised the serpent's head, took his power from him, and set the captives free. Now all who are willing to go out free can do so, for he has no power to hold them; but those who make choice to serve him are not willing to go out free and to come to Christ, they still remain in bondage as they were before. But the way is still open for them to come unto Christ at any time and be free, for the devil cannot hold them, because he has no power; but if they are not willing to forsake him, when they have a way open for them to do so, then they cannot say that the devil is deceiving them, for they are in truth deceiving themselves. Christ has, through his death, bound the devil, and has shut him up that he can harm no one, unless we enter in

where he is, and yield obedience unto him. We might compare him to a ravenous wild beast; when it is shut up in a cage it can do us no harm, as long as we keep away from it; but if we would enter its cage, then it would have power over us, to harm us and perhaps destroy our lives. Just so with the devil; if we keep away from him, he cannot harm us; but if we enter his premises, and make friendship with him, he will surely harm us.

John saith (Rev. xx. 4): "And I saw thrones, and they sat upon them, and judgment was given unto them." These are the saints who sat upon thrones; the thrones signify the exalted position whereunto they are called, for it is written (Rev. i. 6), "And hath made us kings and priests unto God and His Father." Kings we know sit upon thrones; so do the saints, who are spiritual kings, also sit upon thrones—not upon natural thrones, as the kings of the earth do, but upon spiritual thrones; that is, their hearts and minds are lifted up from the earth unto Christ their Lord, they have set their affections on things above, not on things on the earth (Col. iii. 2). The saints are also called "a royal

priesthood" (1 Pet. i. 9); "judgment was given unto them." This agrees with what Paul saith (1 Cor. vi. 2), "Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?" The saints, or true followers of Christ, do judge the world, by their chaste life, walk, and conversation, even as Noah also condemned the world, when he through faith prepared the ark (Heb. xi. 7).

In conclusion of the 4th verse of Rev. xx, John saith: "They lived and reigned with him a thousand years." This is, as said before, the full time or day of grace. Through all this time, which is prefigured by a thousand years, the Church or Bride of Christ will live and reign with Him. They cannot live a natural life all this time, but they nevertheless live, if they even do die, for Christ said unto Martha, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live" (John xi. 25). By this we see plainly that Christ has reference to the spiritual life which is begotten in the souls of His children, and not to our

natural life. For this divine life is the life in which the Church, or Bride of Christ, will live and reign with Him a thousand years; the full day of grace, even unto the time when Christ will come to judge the quick and the dead. Then He will take her home unto Himself, that she may be where He is, and enjoy His glory with Him forever.

In the 5th verse, Rev. xx, he saith: "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." "The rest of the dead," I understand to be those dead who died a natural death, not having that life which is in Christ. They are dead in sin, and have also died a natural death. Not having part in the first resurrection, they will sleep in their graves until the thousand years are finished, which is the end of time, when Christ will come, and will raise all the dead, and reward them according to their works. He saith, "this is the first resurrection." This first resurrection is at the time when we are converted, when we die unto sin, are buried in the death of Christ, and raised again to walk in newness of life (Rev. vi. 4)—raised up from dead works to serve

the living God. This is when we receive Christ by faith, when we are married to Him, as Paul saith, for this first resurrection is our marriage with the Lamb. Christ saith he that heareth His word (John v. 24), "shall not come into condemnation; but is passed from death unto life." This agrees with what John writes (Rev. xx. 6), "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with Him a thousand years"—which time is, as said before, the full day of grace.

In the 7th verse he saith: "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea; and they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven and devoured them." Satan is bound and shut up in prison, that is to those that are Christ's, that he

cannot harm them, and will remain so as long as there is salt enough in the world to preserve it from destruction. The saints are the salt of the earth, and as long as their number is sufficient to preserve the world, Satan will remain bound, and the end will not come until they become so few as Christ Himself saith they will (Luke xvii. 26, 27): "And as it was in the days of Noe, so shall it be also in the days of the Son of man; they did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all." There were only eight souls who were found righteous, or worthy to enter the ark; according to the above, we must conclude that there will be but few righteous on earth at Christ's second coming.

Whenever the saints become so few upon earth, that their number is too small to preserve the world, then Satan will be loosed for a little season, because he will then have sway over the whole world, with the exception of those few souls who then remain yet as saints upon earth. He is now loosed from his prison, and has control over the whole world, but

only for a little season; then, it is said, he will gather his host against the camp of the saints and the beloved city; but fire came down from God out of heaven and devoured them. Thus endeth this little season by the coming of Christ. Those few saints remaining at the end of time, are still the Church or Bride of Christ, and the beloved city upon earth. It was the object of Satan from the beginning to destroy this glorious city, but he failed to accomplish it; and now, when he had the whole world under his control, he made another strong effort, by gathering together his host to battle against this city, but failed again, for fire came down from God out of heaven and devoured them.

Paul testifies of this time by saying (2 Thes. ii. 3, 8, 9): "Let no man deceive you by any means, for that day shall not come except there come a falling away first, and that man of sin be revealed, the son of perdition"—(8th and 9th verses)—"And then shall that wicked one be revealed, whom the Lord shall consume with the Spirit of His mouth, and shall destroy with the brightness of His coming, even him whose coming is after the working of Satan,

with all power, and signs, and lying wonders." This testimony of Paul agrees, and fully confirms that which I have quoted from Revelation.

When that time comes, then Satan and his host will be destroyed with the brightness of His coming; for Christ, who is "the root and the offspring of David, and the bright and morning-star (Rev. xxii. 16), has then come to judge the quick and the dead; at that time shall all those that are in the graves hear His voice, and shall come forth, and receive their reward. This is the resurrection of all the dead, both saints and sinners; for the thousand years are then finished, the end of all things has come, and the day of grace is expired. At that time, Christ will take home unto Himself His Church, His Bride, His Beloved, into that glory and happiness which was by Him prepared for her, which she can then enjoy with her Bridegroom for ever. At that time the Bride of Christ, the Lamb's wife, will receive that for which she is now looking or waiting, namely, her new home in heaven, as Peter saith: "New heavens and a new earth, wherein dwelleth righteousness."

There is no ground in the word of God for such a Millennium as men are looking and waiting for—that Christ should yet come and reign with His saints upon the earth a thousand years; and I have proven the very reverse by plain scripture testimony.

My dear friends, such a Millennium will never take place in this world, and all who are waiting for it to come will be sadly disappointed, for it is only a delusion. It is a device of the enemy to destroy souls, to keep them from seeking the Lord in the day of grace, while they are in life; for they are comforted by him, through his false apostles and deceitful workers, that if they even neglect to work out their own salvation in this life, there is still another opportunity for them, namely, in the time of the Millennium, when Christ will come and reign with His elect here upon earth a thousand years;—then during that time they can repent, become subjects of His Kingdom, and still enter into heaven with those who in their lifetime became His children.

Such a doctrine is agreeable to the carnal mind, for mankind, as a rule, have so much to attend to

concerning this natural life, that they hardly see any time to attend to that which belongs to the future; and, besides that, they well see if they would obey Christ it would bring them under the cross, the flesh would have to suffer some, and for this reason many put it off for a more convenient season. Neither does the grace of God, which appears unto all men, alarm them much; because these false comforters will tell them that they need not be alarmed even if death should overtake them in an unprepared condition, for when the Millennium comes then they can still become heirs of heaven. This doctrine of such a Millennium is believed by thousands of professors, as being sound Gospel doctrine; and many who make no profession believe the same. It is evident from this truth that all who believe such a doctrine must be spiritually blind—professors as well as others—or they would surely see this glaring delusion. But it is as Christ saith (Matt. xv. 14): "If the blind lead the blind, both shall fall into the ditch." It is mournfully sad to know, or to see, that so many poor souls suffer themselves to be deluded by this foul spirit of Antichrist; but this is that powerful agent

which the enemy employs to lead poor souls away from Christ and destroy them.

Satan has lost his power over the human family, that he cannot hold them in his service, nor deceive them, if they are willing to renounce him, and come to Christ. For this reason, he is using such means as are most likely to bring about his desired purpose. He is very subtle and ingenious; he does not make his appearance in his wolf or dragon-like form—much more like a sheep or lamb. He has his emissaries in the world to do his work. Paul (2 Cor. xi. 13) calls them "false apostles, deceitful workers, transforming themselves into the apostles of Christ; and no marvel, for Satan himself is transformed into an angel of light." If it were not so, that Satan can make such an appearance in his ministers, as if they were sent of God to preach the Gospel of Christ, they would not be so successful in leading souls astray; but they come apparently in such a holy sanctified way, having the words of the Gospel on their lips, claiming to be sent of God to win souls unto Christ—being clothed as it were with sheep's clothing, or, in other words, clothed with the letter

and profession of the Gospel. But Christ saith, "Beware of them, for inwardly they are ravening wolves." Those who are in the light will know them; but how shall the many poor souls who dwell in the darkness of sin know them, when they come with an air of sanctity, so much resembling the true shepherds, and they at the same time claiming that they are sent of God to preach the Gospel?

I have already produced Scripture testimony that every individual soul that is born of God, and has partaken of the nature and Spirit of Christ, has spiritually become flesh of His flesh, and bone of His bones (Eph. v. 30), is the Bride of Christ, and is married unto Him who is raised from the dead (Rev. vii. 4), and is therefore the Lamb's wife. And no matter how many souls are born of this Spirit, they are all baptized into one body in spirit (1 Cor. xii. 13), and by this spirit they are all united as one heart and one soul (Acts iv. 32); thus are all the saints, from the beginning of the world unto the end of time, united in spirit, and they collectively compose the body of Christ, His Church, or the Lamb's wife, which terms have all the same signification. Paul

saith (Eph. iv. 4), "There is one body and one spirit, even as ye are called in one hope of your calling;" and Christ when He prays for His disciples saith (John xvii. 20, 21), "Neither pray I for these alone, but for them also which shall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." And again He saith (John xv. 5), "I am the vine, and ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The above quotations, together with many more Scripture texts, prove plainly that Christ has a visible Church on earth; and they also prove at the same time that He has only one Church, which is and must be a unit, and cannot be divided, for they must be one as the Father and the Son are one. Paul saith (Eph. v. 25, 26, 27), "Christ also loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church." This His Church, which He

loves, and for which He died, is composed of regenerated souls, who are born of the Spirit of God, sanctified, and cleansed by the blood of Christ. Every such regenerated soul is a member of the body or Church of Christ, whether he is where His Church is visible or not. But for the preservation of this divine spiritual life which is begotten in the soul of His children He organized His visible Church, through the instrumentality of His Apostles on the day of Pentecost, where three thousand souls were added unto them, and increased in a short time to five thousand; and it is said (Acts iv. 32): "The multitude of them that believed were of one heart and of one soul."

The Lord Jesus gave His Apostles plain instructions prior to His death and ascension into heaven, how to conduct His Church, that peace, love, and unity might dwell there; and in order to preserve this unity among them, He gave them commands and ordinances to observe, not for the purpose of being saved by observing them, for they are already saved by grace through faith in Christ, but they are intended as indirect means of salvation to assist the

believer in his warfare against sin, to build up, to strengthen love, faith and confidence in the Lord, and in one another—the Lord ever assisting them by His Spirit, to preserve love and unity among them. Through these exercises in the Church, the divine life in the soul of the true believer is fostered and preserved. These advantages the believer could not enjoy outside of the Church, therefore it is evident that Christ has through love established His Church as a safeguard and refuge for His children, and into this place of refuge every child of God will enter, if he has an opportunity to do so. But since the Church of Christ is not manifest everywhere in the world, such souls who are born of God where His Church is not visible would not have the advantage thereof, and would have no other way but to stand alone and separate from all worship which is not in harmony with the gospel of Christ; and if they should do that in obedience to the word and the Spirit of God, then He would be with them, would prosper and preserve them in his love unto a happy end, independently of the aid communicated through the visible Church.

I have briefly referred to the ordinances which Christ commanded His disciples to observe in His Church, and also the benefit His children derive from them.

The first of these is baptism, by which ordinance they are received as members into the visible Church. Christ, before He ascended into Heaven, said unto His disciples, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The above command of Christ proves plainly that only such as were taught should be baptized, and no others. And it is also clear from the word of God, that none are taught but those only who have come to a knowledge of the Father, and of the Son, and of the Holy Ghost; and no man can come to this knowledge but through true repentance and conversion, for in receiving baptism they lay off a testimony before God and man that they have a knowledge of the Father, that they have found Christ the Son, and are cleansed from their sins through His blood, have made a covenant with Him, and have received the Holy Ghost, and that they are fully united in spirit

with Christ and His Church, of which they have now become members, and as a seal to their faith they receive this sign. There is no salvation in baptism, for the sinner is saved by grace through faith, without baptism; neither is there any merit in it, and yet it is a great support to the believers when they are assaulted by the enemy, because they are then reminded by the Spirit of the solemn vow they made to Christ their Bridegroom in baptism, that nothing should separate them from Him. This gives them encouragement to resist the enemy the more earnestly, the Lord giving them grace to overcome. But it is a lamentable truth that many poor souls are comforted in their sins by baptism, because they observe it while they are unconverted, not having knowledge either of the Father or of the Son. Some of these, no doubt, become alarmed on account of their sins, either by sickness or some other cause; then they may be moved by their exercises to observe the ordinance of water baptism, expecting to merit something by observing it, because it is a command which Christ has given; and they, claiming to believe and being now baptized, can

comfort themselves in their dark, dead condition that they have now done what the word of God demands of them, because Christ saith, "He that believeth and is baptized shall be saved." But they who are baptized in an unconverted state cannot see that their faith which they claim to have is only unbelief, or a dead faith, and their baptism idolatry, for Christ never commanded such a baptism; and yet there are quite a number of those who claim to be ministers of the Gospel that countenance, support and encourage such a baptism, which proves beyond a doubt that they are as much in darkness as those are whom they baptize, and are much more to blame, because those poor souls who are deceived by them look upon them as teachers sent from God to teach them the way to heaven.

Communion, or breaking of bread, is another ordinance which Christ instituted, and commanded His apostles or Church to observe in remembrance of Him. This ordinance, as well as all others that Christ commanded His disciples to observe, are intended as means to serve us. Because He loved His Church, He gave her means to preserve her in His

love; these are indirect means of our salvation. Christ alone is the only means through which the sinner can be saved. By this ordinance of breaking the bread and drinking the cup, we are reminded of the great love Christ had towards us, in suffering death for us while we were yet His enemies, and that we have through grace partaken spiritually of His broken body, and of His shed blood, having been washed and cleansed from our sins by the same, and are now laying off a testimony, by breaking the bread and drinking the cup, that we are united in spirit with Christ, and with all those with whom we commune, even as the natural emblems which we use are united—the bread composed of many grains, yet only one bread, and the cup composed of many berries, yet but one cup, which plainly portrays the unity which must exist in the Church of Christ; for Paul saith (1 Cor. x. 17), "For we being many, are one bread and one body, for we are all partakers of that one bread." In observing this ordinance we lay off a testimony that we are a unit, that we love one another, and that we have a mutual care for one another; through these

our exercises we are encouraged, our love, faith and confidence in one another is renewed and strengthened, and thus we are preserved in His love.

But we are well aware that there are many associations in the world who call themselves churches, all differing one from the other, each one claiming to be the Church of Christ, or at least a branch of it; and what is the most remarkable among them is this, they nearly all claim to believe that the children of God can be divided and still be His children, that Christians can be members of any one or all these different churches, which are as much divided, and as far separated one from the other in their doctrine, as the morning from the evening, or light from darkness, in many essential points. If this were possible, that Christians could be members of all these churches, differing as they do, then we would have ground to say that Christians can be divided; for the members of those different churches are divided one from the other. But this cannot be, for according to the Word of God, true Christians are one, as the Father and Christ His Son are one, and they can never be divided in spirit, for they are a unit, and will ever remain so.

This seems to be very dark to the world, that Christ has only one Church, and that His disciples who compose His Church are a unit and cannot be divided, which however seems plain and comprehensive, if we read the New Testament attentively and impartially. But I will produce some more Scripture ground to prove this truth still more clearly to every intelligent, God-fearing mind; to which end I have however already produced Scripture testimony, but the more evidence we have the stronger the proof. Paul saith (1 Cor. xii. 27), "Now ye are the body of Christ and members in particular." In the 20th verse, "But now are they many members, yet but one body." In the 25th verse, "That there should be no schism in the body, but that the members should have the same care one for another." Again (Eph. iii. 6), "That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel." I suppose the reader, if he reflects a little, will perceive that the Apostle has reference to the visible Church of Christ, which he names body, in the foregoing, and following Scripture texts. Paul saith (Eph. iv. 4),

"There is one body and one Spirit." In the 12th verse, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Verse 16th, "From whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love." Again (Col. i. 18), "And He is the head of the body, the Church, who is the beginning, the first-born from the dead." More Scripture evidence could be produced to confirm this truth, that Christ has only one visible Church upon earth; but if the above Scripture testimony is not sufficient to convince the reader of this truth, then more would likely have no better effect. But for the sake of such who are concerned about this matter, I will endeavor to produce testimony from the Old Testament how God from the beginning gave mankind shadows or figures, pointing to, or illustrating, this one body, Bride, or Church of the Redeemer.

In the beginning when God created man it is said, "In the image of God created He him; male and

female created He them." Thus God created them male and female, but in one body. While in this state, he was a figure of the promised Redeemer. It is said, "But for Adam there was not found an helpmeet for him." Neither could Adam find an helpmeet until God caused a deep sleep to fall upon him, when He took one of his ribs, "And the rib, which the Lord God had taken from man, made He a woman, and brought her unto the man; and Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman." (Gen. ii. 22, 23.) Adam is a figure of Christ, and the woman which was taken out of Adam is a figure of the Church, or Bride of Christ; the deep sleep which God caused to fall upon Adam before he could get an helpmeet, is a figure of the deep sleep of death into which Christ had to fall first, before He could redeem or espouse His Beloved, His Church, who is also spiritually bone of His bones, and flesh of His flesh, as it was said of Eve. Paul saith (Eph. v. 30), "For we are members of His body, of His flesh, and of His bones." It is said (1 Cor. xv. 47), "The first man is of the earth, earthy; the second man is

the Lord from heaven." From the above we understand that Paul makes Adam a figure of Christ, and Eve his bride is just as much a figure of the Church of Christ; and as the first man, Adam, was created in the image of God, so also came the second man, Christ, the Lord from heaven, in the image of God. For Paul saith of Christ (Heb. i. 3), "Who being the brightness of His glory, and the express image of His person." Now Adam being a figure of Christ, and the woman which was taken out of him a figure of the Church of Christ, and as the natural Adam had only one bride or wife, which was bone of his bones, and flesh of his flesh, so has the spiritual Adam, Christ Jesus, only one Bride or Church, which is spiritually bone of His bones, and flesh of His flesh.

Abraham, who is called the Father of the faithful, had one only son by promise, named Isaac, who was also a figure of Christ, and so was his wife a figure of the Church of Christ. When Isaac was partly grown, God commanded his father, Abraham, to take him whom he loved, "Into the land of Moriah, and offer him there for a burnt-offering upon one of

the mountains which I will tell thee of" (Gen. xxii. 2). Abraham, without a murmur, obeyed the word of God, and did as he was commanded. And as Abraham stretched forth his hand, and took the knife to slay his son, the angel of the Lord called unto him out of heaven and said, "Lay not thine hand upon the lad, for now I know that thou fearest God." Abraham offering up his son Isaac and receiving him again alive (Heb. xi. 19), is a figure of the death and resurrection of Christ, the Son of God; so is his wife Rebekah also a figure of the Church of Christ, for Isaac had only one wife, as Christ has only one Church, which is spiritually bone of His bones, and flesh of His flesh. Isaac could also say of his wife Rebekah, she is bone of my bones, and flesh of my flesh, because she was taken from his kindred, as his father Abraham demanded of his servant, and made him swear that he would go to his kindred and take a wife unto his son Isaac, which he strictly obeyed. (Gen. xxiv. 4.)

The ark which God commanded Noah to build for the saving of himself and his household, as well as the creatures that entered into the same, from that

death which the deluge would have brought upon them, is a true figure of the visible, as also of the invisible Church of Christ; and as there was but one ark, and all outside that ark had to perish, so has Christ but one Church or covenant, and all who remain outside His covenant will perish eternally. All who are truly converted, new-born children of God, have entered into a covenant with Christ their Lord or spiritual Bridegroom; every such soul is then a member of the body, or invisible Church of Christ, wherever they are in the whole world, for they have entered in by the door (which is Christ) into the sheepfold, and are therefore saved from their sins. But as Christ has a visible Church on earth as a help, a support, and a place of refuge for His children, every one of them will enter into it, if it is visible where they are, and if not they are nevertheless members of the invisible Church of Christ as long as they abide in Him.

The temple of Solomon at Jerusalem is another plain type or figure of the Church of Christ or His covenant with His children. The children of Israel were God's only people under the law, with whom

He had made a covenant; and as His people they had only one law, and only one form of worship, as also only one place where they could worship Him—namely, at Jerusalem in the temple, to which place they had to bring all their offerings and sacrifices; for outside of this temple their worship was idolatry, and an abomination before God. And just so is all worship under the Gospel which is outside of His Church, covenant, or Spirit, only idolatry. Under the law, no one could worship God, if he would even come to the temple, unless he was circumcised; neither can any one worship God under the Gospel, unless he is circumcised with the circumcision made without hands, which is true conversion, through which we receive the Spirit of God; for without this Spirit all our worship would be idolatry. Christ said unto the woman of Samaria (John iv. 24) "God is a Spirit, and they that worship Him must worship Him in spirit and in truth." This makes it plain that we cannot worship God, as long as we are destitute of His Spirit. Paul saith (Col. ii. 11), "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the

flesh, by the circumcision of Christ." In the above, Paul makes circumcision a figure of conversion. And as God under the law had only one people, and only one temple where they could worship Him, and that only after they were circumcised, so has Christ under the Gospel only one people, and only one temple or church in which they can worship Him, and that only after they are converted. The temple at Jerusalem is not only a figure of the one Church of Christ, but also of the unity that must exist between the members of His Church. The stones of which the temple was built were prepared before they were brought there, they were so wrought as to make them fit completely together, for it is said (1 Kings vii. 7), "And the house when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe, nor any tool of iron, heard in the house while it was building."

This figure of the stones in the temple being wrought so as to fit together, agrees well with the work of grace in the soul of the sinner, by which he is so wrought upon by true repentance to prepare

him from his rough, unshapen, sinful nature, and by conversion qualify him as a lively stone for the spiritual temple, to be joined together in spirit with all those who are wrought by the same rule; for they are all united in spirit as one heart and one soul, for when they are brought together they, as lively stones, all fit together without using any violence whatever, just the same as the natural stones did, in the natural temple. And these lively stones collectively compose the spiritual Temple, House, Church, or Bride of Christ. The Apostle Peter has reference to such souls who are thus prepared for the spiritual temple, for he saith (1 Peter ii. 5), "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ." This figure of the stones in the temple at Jerusalem, fitting so nicely and so closely together, is a beautiful illustration of the unity of the Church of Christ. The Church of Christ is prefigured by a chaste, virtuous woman, which figure is also applicable to every individual believer, who together compose this body or Church, for they are all born of the Spirit of God, by one

Spirit baptized into one body. By this Spirit Christ came to gather into one the children of God that were scattered abroad. This Spirit begets all the children of God; they are all brothers and sisters; they are members of the same family; they belong to the household of faith; they all walk by the same rule, and mind the same thing, are of the same mind and of the same judgment—in short, they are a unit in spirit, for they are all taught by the same teacher —the love of God is shed abroad in their hearts by the Holy Ghost (Rom. v. 5). They have all partaken of the Spirit of God, which Spirit will lead them into all truth. They being many, yet are they only one body or Church of Christ. Christ saith (Matt. xvi. 18), "Upon this rock I will build my Church, and the gates of hell shall not prevail against it." Mark, He saith my *Church*, and not my churches.

It was the object of Satan from the beginning to destroy or overthrow this glorious Church; and he is still at this time doing all that lieth in his power to hinder its progress, and if it were possible he would at any time speedily overpower it, which he

can however not do, for Christ has taken that power from him. But to darken the plain truth of the Gospel of Christ, and thus keep the sinner involved in the darkness of sin, he has to use such means as to keep him in some false hope; and this he effects by transforming himself into an angel of light, and his ministers as the ministers of righteousness (2 Cor. xi. 14, 15). Through these his ministers who come in outward appearance in the garb of sanctity, resembling the ministers of righteousness, he is doing a great work of deception in the world; for they are received by the world as being ministers of the Gospel, because they come with good words and fair speeches, to deceive the hearts of the simple (Rom. xvi. 18); they pervert the plain truth of the Gospel of Christ, and by so doing lead captive many poor souls. But Satan would not be so successful through his ministers in leading souls astray, if it were not that the carnal mind is so ready to receive such a doctrine, where the flesh is at liberty, and has no cross to bear; indeed, it has come so far in our time, that many will have no other ministers but such who preach a doctrine that gives room to the

flesh and the carnal mind. In this case we could not lay all the blame on the false minister, because his hearers will have no other doctrine. It appears the time has come of which Paul makes mention to Timothy (2 Tim. iv. 3), "For the time will come, when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables." Through these false apostles, and deceitful workers, he has succeeded in organizing many different bodies or associations, each one claiming to be the Church of Christ, or at least a branch of that Church, but differing widely in both their faith and doctrine; there are so many different grades of them, that almost any one of those who are not willing to come unto Christ, can find one of them according to his taste in which he can make his home. To be the more successful in this work of deception, he calls them all branches of the Church of Christ, and then all these branches together, they claim, compose the Church of Christ. By this deceptive doctrine they keep the sinner in darkness, for this seems to have

some plausible appearance to the world, as if there still was but one Church, only in many branches; and to make this still more plausible, they claim and preach publicly, that Christians can be, and are, members of all these different denominations or churches, and no matter in which of them they are members, if they only do right themselves then the Lord is satisfied with them, even if many of their members are no Christians, and walk after the flesh. I will pass by this, and will endeavor to prove on another page that the above is false doctrine.

It is called charity, to look upon all churches as laboring in the Redeemer's kingdom. But if we for a moment reflect, and consider what the Church of Christ is, the nature of it, and that He has only one Church, and that all Christians are members of His body or Church, as I have plainly proven from the word of God, then we will at once perceive that this is false charity, to comfort others with a false hope. But by this deceptive doctrine Satan has succeeded in darkening the minds of many poor souls, and has through the same infused infidelity into their hearts, for this deceptive doctrine is very popular in the

world at this time. And those few who are moved by the grace of God to protest and cry against it are but little heeded, and are looked upon by many with a good deal of suspicion; but they still have no reason to faint, nor be discouraged, for if they only win a few souls to Christ, and hold out faithfully in their calling unto the end, great is their reward. But how can any man, no matter how learned he may be, prove from the word of God that all these many churches, differing as they do, are the Church of Christ? I have already produced many scripture texts which prove that the Church of Christ is a unit, and cannot be divided. Even two churches, differing one from the other, cannot both be churches of Christ, for Christ has only one Church; much less could so many, all differing one from the other, be that Church. This truth seems so plain, that every intelligent mind should be able to comprehend it, for it is a truth which cannot be gainsayed.

But with all this clear testimony from the word of God, that the Church of Christ is a unit, and that Christians cannot be divided, there are still many who claim, and many of them preachers, that true

Christians can be members of any one, or all of these different churches, if they themselves only obey the word of God. It is true, if they could and would obey His word, that is all He requires of His children. But how can they obey the word of God, being thus divided members of different churches? The command of Christ (Matt. xviii. 15, 16, 17) could not be observed, if Christians were divided, belonging to different churches, for He there saith: "Moreover if thy brother shall trespass against thee, go and tell him his fault, between thee and him alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect to hear them, tell it unto the Church; but if he neglect to hear the Church, let him be unto thee as an heathen man and a publican." The above command of Christ every child of God must obey, for all who disobey Christ are none of His, they "are against Him." All Christians are brothers and sisters, because they are all born of God. Now being a member of a church, if

thy brother trespass against thee, then Christ saith, go and tell him his fault, between thee and him alone. But he may be a member of another church, and not of the one you belong to; yet if you hold him as a Christian, then he is your brother, no matter to what church he belongs; this you can do, but if he will not hear thee, then your next duty would be, to take one or two of those whom you claim as Christians with thee; but if he would neglect to hear them, then Christ saith, tell it unto the *Church*. The question would now be, to which church shall you tell it?—for you belong to one church, and your brother who has trespassed against you belongs to another one. Here would be an insurmountable difficulty; for if you tell it to your church of which you are a member, your offending brother, who belongs to another one, will naturally pay very little attention to it, for he is no member of your church, and they have no authority over him; and if you would tell it to the church of which he is a member, they would likely remind you that you are no member of their church, and that you should therefore not interfere with them. From the above circum-

stances it is clear, that this command of Christ could not be obeyed if Christians were members of different churches. But in the one only Church of Christ, which is composed of His children, this command of their Lord and Saviour is observed in the true sense and spirit in which it was given, without any difficulty whatever. This seems to me should be sufficient to convince any one, that Christians cannot be members of different churches, because they could not obey the above plain command of Christ; and if they fail to keep His word, they are none of His, for they are disobedient, and are therefore not with Him, but against Him.

Shortly before Christ suffered for the sins of the world, He broke the bread, and drank the cup with His disciples, saying unto them, "This do in remembrance of me," which is an ordinance called Communion, representing the union existing between Christ and His disciples or Church, as well as the unity which must exist between His disciples themselves. I only refer to this ordinance at this place, because I have explained it more fully on a former page. This ordinance which is called com-

munion is observed by nearly all the so-named Churches, and the most of them claim that true Christians can consistently be members, and commune with them, even if many of their members with whom they commune were no Christians; for, say they, each one communes between himself and his God, and no one is held accountable for the sins of a fellow-member. This doctrine is very popular among Christian professors at this time, but it is a false, deceptive doctrine, when compared with the doctrine of Christ. Paul saith (1 Cor. x. 17), "For we being many, are one bread and one body, for we are all partakers of that one bread." This clearly represents the unity that must exist among the members of that one body, who partake of that one bread, which could however not be so, if they were not all Christians. Again (1 Cor. xi. 29), "For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." The Lord's body is His Church, composed of His children; He is the head, they are the members of His body, of His flesh and of His bones (Eph. v. 30). He is the vine, and they are

the branches. But a church in which there are members known to be no Christians, cannot be the Lord's body, and therefore no true Christian could commune with them and be blameless; for if he did, he would eat and drink damnation to himself, not discerning the Lord's body. No doubt many poor innocent souls commune with such churches, where they know that at least some of the members are out of order; but they themselves being in darkness, they do not know what they are doing, but think they commune between God and themselves, as they are taught by their teachers; but one that is in the true light would at once discern that such a church is not the Lord's body, for the Lord's body is His Church, composed of His children, who are all united in spirit. When we commune, we lay off a testimony that we are united in spirit with all with whom we commune; and if some of them are carnal, and we know it, then we make ourselves partakers with them of their sins—for our testimony is not true, because we do not in our hearts feel united with them, therefore we would eat and drink damnation to ourselves.

Now the Church of Christ being a unit, all its members of which it is composed being changed from a carnal to a spiritual life by true conversion, taught and guided into all truth by one Spirit, are all of the same mind and of the same judgment; and all professors who differ with them in doctrine cannot be taught by Christ, neither can they belong to His Church. Such will then, as a natural consequence, join some other denomination, differing from the true Church.

The Church of Christ being a unit, is prefigured by a chaste virtuous woman, who is named, "The Bride, the Lamb's wife" (Rev. xxi. 9); designated by a city named, "the Holy Jerusalem descending out of Heaven from God" (Rev. xxi. 10, 18, 22, 23): "And the city was pure gold, like unto clear glass; and I saw no temple therein, for the Lord God Almighty and the Lamb are the temple of it; and the city had no need of the sun, for the glory of God did lighten it, and the Lamb is the light thereof." This glorious city is a fair representation of the spiritual condition of the true Church of Christ, named "the Bride, the Lamb's wife."

So also is the antichristian church prefigured by a woman, who is however represented as the opposite of chastity. John describes the woman by saying (Rev. xvii. 4, 5), "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots, and abominations of the earth." This woman in herself I do not conceive to be a figure of the antichristian church, but I think she is a fair illustration of the spirit of Antichrist, and is therefore named the Mother of Harlots. It is clear from the word of God that there was a spirit from the beginning of time, which was in opposition to the Spirit of God and divine truth; this same spirit is yet, as he was from the beginning, in opposition to divine truth, and is therefore the spirit of Antichrist, represented by the above Mother of Harlots.

Christ is "the way, and the truth, and the life." His Gospel is truth, and whatsoever is not in harmony with Gospel truth, is in opposition to Christ

and His word, and is therefore Antichrist. Jesus saith (Matt. xii. 30), "He that is not with me, is against me; and he that gathereth not with me, scattereth abroad." According to this saying, all who disobey the Gospel of Christ, and are not willing to to walk in His ways, are not with Him, but against Him; they are not gathering with Him, but are scattering abroad; and they are for that reason Antichrist. The Church of Christ is, and always will be, in harmony with His word; then all men, or every church, or body of professors, who are not in harmony with sound Gospel doctrine, are not with Him, but against Him, for they are in opposition to His word, which makes them Antichrist; if they were with Christ, they would be led by His Spirit into all truth, and could therefore not differ, neither with His word nor Church, but would be in harmony with both, for His Church is and must be in harmony with His word.

The woman referred to above (Rev. xvii. 4, 5) is a fair and complete figure, or illustration, of the spirit of Antichrist in our day; for it is said she was arrayed in purple and scarlet-color, and decked with

gold and precious stones and pearls. So is popular religion arrayed outwardly in our day, apparently decked with gold, and precious stones, and pearls—that is, with works of charity which are highly applauded by men in the world; such as their praiseworthy charitable institutions for the unfortunate poor and helpless, their earnest temperance work in which they are engaged, their Sunday-schools to bring up their children to their religion, their religious revivals, and their great missionary work which they carry on in the world with much expense, to convert the heathen as they say. These are all shining ornaments, and add lustre to their outward appearance. They also spend a great deal of money and labor in erecting costly buildings as houses of worship, furnishing them in costly splendor, which they claim to be all to the honor of God, together with the extravagant salaries some pay their ministers who preach for them. By these acts of charity they apparently lay off a testimony that they are willing to sacrifice time, labor, and money for the sake of Christ and His gospel, which appears to the world as a brilliant light. We may well say they are ar-

rayed in purple and scarlet-color, and decked with gold and precious stones and pearls outwardly; and as some of their works are good and praiseworthy in themselves, they have a tendency to lead souls astray; for I would ask, where do we see that lowly, humble, meek, and self-denying spirit of Christ displayed, in all their good works? Must we not say, nowhere, much more the contrary? For when we behold the pride they display in their daily walk, conforming to the world in all its fashions, follies, and great extravagance, which is all in direct opposition to the teachings of Christ and His Apostles, we cannot otherwise but conclude that they are none of His; for they are not with Him, but against Him, led by the spirit of Antichrist.

But not all the professors of the religion of Christ, who are moved or actuated by this same spirit, are adorned in like manner with the above, for there are some who are diverse from the above, but they nevertheless agree with the same figure. They are not naturally arrayed with purple and scarlet-color, nor decked with natural gold and pearls and precious stones; but in outward appearance they are ar-

rayed in like manner, they being born and moved by the same spirit, and are therefore not in harmony with Christ, but are against Him. Yet they array themselves apparently with purple, and scarlet-color in spiritual appearance; they seem to be meek, humble, pious, and zealous in their devotions; they seemingly deck themselves with the ornaments of the Gospel of Christ, such as faith, hope, and charity, which virtues are represented by Paul (1 Cor. iii, 12) as gold, silver, and precious stones; they come as if they were true shepherds, hiding their deformity by clothing themselves with the Gospel of Christ falsely, and thus decked, by good words and fair speeches they deceive many poor souls. They come in sheep's clothing, but inwardly they are ravening wolves; Christ saith, beware of them, by their fruits ye shall know them.

I have now described several orders of worshippers who are evidently moved by this foreign spirit, which is in opposition to the Spirit of Christ; but there are many different grades of them in the world, all linked together the same as a chain, for they all have spiritual intercourse with one another, and are

therefore in this sense all members of the same body, yet differing one from the other in their religious views; but manifestly all are actuated and moved by the same spirit of Antichrist, and these many different professors together compose this great Babylon. For they are all in agreement with the spirit of which they are born; for this Mystery, Babylon the Great, must be the Mother of all the worshippers in the world, whose worship is not in harmony with the doctrine of Christ; for all such are not with Him, and must therefore be against Him. Of these there are many; but the Church of Christ is only one body, flesh of His flesh, and bone of His bones, in a spiritual sense.

It is written (Rev. xvii. 15), "The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues." From the foregoing expressions it is clear that this great Babylon, which is named a Mother, must rule and have control over many nations, represented by the waters where she sitteth, which she has under her power, to rule them as her own children, who are all moved and led by that spirit of which she is a figure.

Of this woman it is said, (Rev. xvii. 4), "Having a golden cup in her hand, full of abominations, and filthiness of her fornication." This golden cup is a figure of the true and living faith, "which was once delivered unto the saints" (Jude 3). For all professors, no matter how far their walk and doctrine may be from Gospel truth, still claim to have true faith, which claim is however not true of all such who are not in harmony with Christ, but is only a deceptive imitation of it. Of the contents of this golden cup in her hand, it is said, that it was, "full of abominations, and filthiness of her fornication," which can mean nothing else but a figure of the false deceptive doctrine which is preached in the Antichristian church; because all false doctrine or worship is filthy, and an abomination before God, and this great Babylon, being composed of so many different denominations of professors, each one of them preaching their own adopted creed, contrary to the Gospel of Christ—which would imply that the cup she had in her hand was full of abominations, and filthiness of her fornication. Out of this cup, all nations have drunk who profess the religion of Christ,

but are not willing to obey Him in all things which He has commanded. The angel said (Rev. xviii. 3), "For all nations have drunk, of the wine of the wrath of her fornication." From the foregoing testimony it is evident, that all the different denominations of professors in the whole world, who are not in harmony with the Gospel of Christ, no matter by what name they are known, have partaken of this spirit of Antichrist; and therefore they together, however many there be, compose this great Babylon, of which this woman, arrayed so gloriously in purple and scarlet-color, and decked with gold and precious stones and pearls, is a figure.

We read (Rev. xviii. 4), "And I heard a voice from Heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." From the above testimony it is plain that God's people cannot be members with them, or commune with them, nor take part with them in their worship; because they are commanded by a voice from Heaven to come out of her; and if they did not come out of her, it is equally plain that they would partake of her sins, and receive

of her plagues. This also agrees with the testimony of Paul to his Corinthian brethren (2 Cor. vi. 14), "Be ye not unequally yoked together with unbelievers," etc. Further on he saith; "For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people; wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Above it is said, I heard a voice from Heaven, saying, Come out of her, my people; and Paul saith, Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing. This unclean thing is a doctrine which is not pure Gospel doctrine; for such a doctrine by which the Gospel is adulterated, is filthy and unclean before the Lord, and from it His people are to come out and be separate—and then, the Lord saith, I will receive you, and will be a Father unto you.

If this is the will of God, that His people must be separate from those who are not His people, which

truth is so clearly established by the foregoing testimony of Paul, that it is His will that they shall and must come out from among them before He will receive them, according to this it is self-evident that the Lord's people cannot take part in the worship of such who are not His people, because they are commanded by the Lord Himself to come out from among them, and be separate from them; and if they are not willing to obey His word, then they cannot be His people, for His people obey His word, because they love Him, and this love prompts them to separate themselves from all worship which is not in harmony with the word of God.

Separation from false worship seems to be very dark to the world in general; they cannot see that the Church of Christ is separated from the world, and from all false worship, by the Lord Himself, and therefore they regard the doctrine of separation as uncharitable, and only a commandment of men, prompted by a selfish motive; and it is no great wonder that such is the case in our day, since popular religion by its plausible doctrines has so darkened the minds of the mass of mankind, that they

look upon every body of professors who claim to be a church as being a Church of Christ, if they only claim to believe in God, and preach Christ as the Redeemer, no matter how far they have departed from His truth.

The world taking this view, with which popular religion has impressed their minds, it seems reasonable that they should look upon separation as altogether inconsistent. For this reason I have endeavored, in my great weakness, with the help of the Lord and His word, to separate the Church of Christ from the Antichristian Church, or rather to prove by plain scripture testimony that Christ has Himself separated His Church from the Antichristian church, as light is separated from darkness. To prove this truth, which seems to be so dark to many, I have produced such testimony from the word of God as to make it if possible, comprehensible to the natural mind. If it could be fully comprehended that Christ has only one Church, which I have endeavored to make plain by many scripture proofs, then it would also be comprehended that all professors, or churches differing

from the one true Church of Christ, cannot be the true Church; and if not true, then it must be false, and if false, then the true followers of Christ must avoid it, as He plainly teacheth in His Gospel, to beware of it, to flee from it, to be separate and touch not the unclean thing. Every one who is able to comprehend that Christ has only one Church in the world, must also perceive that separation from false worship is quite reasonable, consistent and scriptural; for the Lord has commanded His children to do so, and because they love Him, they will obey His word.

It being an established truth that Christ has only one Church, then also that His Church is and must be separate from all others who call themselves churches is just as plain from the word of God. But for the sake of such who may be perplexed in regard to separation, I will produce some more testimony from the word of God, in order to make it still more comprehensible if possible to the impartial mind. Christ saith (Matt. vii. 15–16), "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves; ye shall know them by their fruits."

I have in my writing endeavored to prove from the word of God, that the false prophets of whom Christ speaks, are such ministers who preach or practice a doctrine differing from Gospel truth; for every doctrine that conflicts with Gospel truth is a false doctrine, and those who preach it must be false prophets. Christ saith, beware of them, for they come to you in sheep's clothing, but inwardly they are ravening wolves. They come to you and claim to be ministers of the Gospel, and in this way they make their appearance as sheep; they falsely mask themselves with the Gospel, having the letter of the same on their lips, and by so doing they hide the wolf-like spirit within them under this false cloak, which makes them only the more dangerous; wherefore Christ saith, beware of them, by their fruits ye shall know them. Their fruits, by which they are known, are the doctrine they preach and practice; if that is not in harmony with the Gospel of Christ, of which he claims to be a minister, then beware of him, for he must be a false prophet in sheep's clothing, as Christ saith; for his doctrine not agreeing with Gospel truth, would have a tendency to lead souls away from

Christ, and would thus destroy them, as a wolf would destroy sheep—therefore beware of them. Paul saith (Rom. xvi. 17), "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them." This is another proof that the disciples of Christ must avoid all who preach a doctrine differing from that which they have learned from Christ through His word and Spirit, which He has imparted to every one of His children. Christ speaks of a sheepfold (John x. 4–5), by which He no doubt means His Church, and also of a shepherd, which must be a true Gospel minister; for He saith, the sheep know his voice, that is, they know sound doctrine, and will follow such a shepherd. But a stranger will they not follow, but will flee from him, for they know not the voice of strangers. A strange voice is a strange doctrine, something different from that which Christ's sheep have learned of Him, and they will therefore flee from it, and avoid it. Paul saith (1 Tim. vi. 3–5), "If any man teach otherwise . . from such withdraw thyself." If we withdraw ourselves from such who teach otherwise than Christ

and His Apostles teach, then it is easy to understand that we cannot take part with them in their worship; for we can not withdraw ourselves from them, and be with or among them, at the same time. John in his second epistle (tenth verse) saith, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." This again proves how the Apostles endeavored to impress their fellow-members with this truth, that they are a separate people, and also how important it is for them to lay off a testimony against all worship which is not in agreement with that doctrine they had learned of Christ, by withdrawing themselves from such worship.

This should be sufficient proof that the Church of Christ is separate from the world, and from all false worship, that the members who compose His church cannot take part in the worship of such who teach anything otherwise than they have learned of Christ, which is pure Gospel truth, because they love Him, and they prove their love towards Him by their obedience to His word. And if they obey His word,

they must avoid all false doctrine, flee from it, withdraw from it, "beware of them, come out from among them, be separate, and touch not the unclean thing"—to mark them, and not to receive any one into their houses with a strange doctrine. How were it possible to obey the plain word of God, if they would take the liberty to worship with such whom the Lord saith they shall avoid and flee from? Would it not be a transgression of His word? Every intelligent mind can easily perceive, that the followers of Christ cannot withdraw themselves, avoid, and flee from false worship, and at the same time join with them in their worship. This is as impossible as it would be for a man to be at two different places at the same time. Hence it follows, that all who are true followers of Christ are obedient to His word; they must and will avoid, flee from, and stand aloof from all worship which is not in harmony with the Gospel of Christ.

It is known to every reader of the New Testament that Christ told His disciples to "Beware of false prophets." (Matt. vii. 15.) This is a command which he gave them, and His disciples will and must

keep His sayings, or they cannot be His disciples. In our age, the question is with many, Who are the false prophets, or how are the false teachers known from the true, since they all claim to be true ministers sent of God to preach the Gospel? Christ must have intended that His disciples should know the false prophets, or He would not have told them to beware of them. And to beware of them they must also know them, or they could not do what He commanded them. To know them, they must have an evidence; and in so important a matter, this test must also be a certain one. Therefore the Saviour gave them an unerring rule: "Ye shall know them by their fruits; a good tree cannot bring forth evil fruit." A true teacher must then bring forth Gospel fruit, which is strict obedience to the teachings of Christ, not only in his moral duties, but also the doctrine he is preaching and practising must fully harmonize with the Gospel; if this is not so, then the fruit is evil, and the tree must be corrupt. If Christ had not given this infallible rule unto His disciples, whereby they may know false prophets, they might do a great deal of wrong and injustice

innocently, by either avoiding some of the true prophets, or else communing with some of the false. Christ commanded His disciples not to judge, lest they be judged: if they had no certain rule whereby to know false prophets, they would have to use their own judgment, which Christ has forbidden; hence His sure and unerring rule, by which they can know them without judging them.

The true Church is constrained through love to Christ its Head to hear Him and heed His sayings, which would separate it from the popular church, which tolerates pride, vanity, and general conformity to the world, which also disregards and disobeys many of the plain commands of Christ. Prominent among them are those given unto His followers in His sermon on the mount, where He saith (Matt. v. 34), "But I say unto you, swear not at all," again (verse 39), "But I say unto you, that ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also; and if any man will sue thee at the law, and take away thy coat, let him have thy cloak also;" and again (verse 44), "But I say unto you, love your enemies, bless them that

curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." The above sayings, or commands of our Saviour are very plain and comprehensible—that His disciples, who compose His Church, must be willing to suffer wrong for His sake, and have no right to resist evil in any way; neither do they feel so, for their hearts and minds are changed by conversion, the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them (Rom. v. 5). This love will characterize their whole life, walk and conversation; it will ever prompt them to obey His commands; for Christ saith (John xiv. 23), "If a man love me, he will keep my words." But those of the popular Church, contrary to the above plain commands of Christ, claim that it is right to swear a lawful oath, to sue at the law to maintain their rights, to prosecute offenders who do them injustice, and even to take up arms to fight for their country, to maim and slay their fellow-men. It is easy to see that these fruits, or liberties which they claim to have, are in contradiction to the teachings of Christ and His Apostles; for Paul saith (Rom. xii.

19, 20), "Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." Again we read (1 Thes. v. 15), "See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men;" and (1 Pet. iii. 9), "Not rendering evil for evil, nor railing for railing, but contrariwise blessing."

Having such plain instructions from Christ and His Apostles to what spirit the children of God are wrought by conversion, how all their actions are characterized by love, because they are born of God who is love, is it then unreasonable that they, being born of God, having His Spirit, should feel to obey His command, to withdraw, flee, avoid, and separate themselves from all worshippers who preach a doctrine conflicting with the Gospel of Christ, and beware of them? The Spirit of God by which they are moved prompts them to walk in obedience to His word; they are aware that they are weak and

very imperfect, and therefore ever look to the Lord for help; they endeavor to watch over their own hearts, for they know there is danger that they might be led astray from the narrow way of life, which fear prompts them to heed the word. Paul saith (Col. ii. 8), "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

I have referred to what Christ teacheth in His sermon on the mount, which He concludes by saying, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven," and then saith, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it."

(Matt. vii. 21, 24, 26, 27). Accordingly in His closing words we have an awful warning what the lot of those will be who hear His sayings and disregard them. It is sad in the extreme, that so few seem to heed this warning! It is true, the most strict obedience to outward Gospel commands does not make a Christian. But true Christian religion begets these virtues in the believer, and brings forth obedience as a fruit; and where obedience to the Gospel commands does not exist, there the love of God, and religion of Jesus Christ, cannot exist.

The Saviour said, "Make the tree good and his fruit good." If the soul is truly converted to God, the good fruits of obedience to the Gospel commands must follow as its effect; because "a good tree cannot bring forth evil fruit." A certain writer says: "The religion of Jesus Christ is not a matter of opinion. The mind of man is so constituted that it cannot be satisfied without religion, and man has fallen into the error of looking upon, or acting as if religion were only designed to satisfy this want; and, whatever religion men embrace, if it brings contentment, then the end and object of religion is

attained. But this is an error. The religion of Jesus Christ is a reality; and nothing short of our possessing that reality can serve the end for which this want was constituted. The great system of popular religion of the present day acts upon the delusive view referred to. They preach and proclaim their own as the true Gospel ground, and contend against each other, exposing each other's errors and inconsistencies of doctrine and practice, and even denounce each other as hypocrites and deceivers; and then turn about and give each other the right hand of fellowship, worship together, and greet each other as fellow-servants of God and joint heirs of Christ. This would make religion a mere matter of opinion.

I have said a good deal about how the children of God are commanded in His word to avoid false teachers, or their doctrine; but in all I have said, I only have reference to their worship and spiritual intercourse, and not to the duties they, as rational social creatures, owe to one another, in their daily temporal intercourse; for they as Christians are in duty bound to do good and assist their fellow-men if

they are in distress, to help the poor and needy, to visit the sick, to show friendship and extend acts of kindness to all, whether they profess religion or not; for they are to love all men, even their enemies, and if they love them they will also do them good.

In conclusion I would say, my fervent desire is that the Lord may open the eyes, and make a way for many souls to see the great deception in the world, before it is forever too late, and give them grace to flee from wrath to come, while they are yet in the day of grace! And do Thou, O Lord, in Thy great mercy, grant grace unto Thy weak and unworthy children, enabling them by Thy Spirit to walk in the light of Thy Gospel, so as to be the light of the world and the salt of the earth; that they may, by their chaste and holy walk and conversation, be the means of convincing many souls of Thy saving truth, and thus be instrumental, under Thy blessing, to win souls unto Christ: mayest Thou, O Lord, prosper Thy love in the hearts of all Thy children, to Thine own glory and the salvation of many souls, is our humble prayer, through a merciful and ever-blessed Redeemer. AMEN.

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